EIAD 48. Pillar from site 9 at Nagarjunakonda — reign of Siri-Ehavalacāntamūla, year 8

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Edition

〈1〉 sidha(ṁ) ~mahārājāsa _Asamedhayāji〈2〉sa a(ne)kahiraṇako(ḍi)padāyisa _siri(cātamu)〈3〉(lasa) _p(u)tasa mahārājasa _sirivīra[pu]〈4〉risadattasa putasa (ra)ño vāseṭhīpūtasa _Ikhā〈5〉(ku)na[ṁ] siri(E)huvu〈la〉(cā)tamūla(sa) sava(cha)ra Aṭhama gi〈6〉m(ha)pakha cavutha _divasa pa(da)rasa _siripava(te)〈7〉 vījayapure _Aparamahāvinasel(i)y(ā)naṁ ma(hā)〈8〉(v)inasel(iy)ānaṁ _mahānigāye seṭhivar-avaḍham(ā)ne〈9〉 (cātudisika)sa _Ariyasaghasa _selama[ḍavaṁ] [pa]〈10〉(ḍi)ṭhave(t)i _bharana(kā)la (nivana) (ko) [2×](cana) [bu](dhadhaṁma)[saṁ]〈11〉(gha)magalo na-gara(vara)girivaran(i)gama(vara)bahudeya[dhaṁ]〈Fragment right〉 [ma]〈12〉kārako (Upāsa)k(o) _ca(ṁda)sirī ca (n)āgasirī (ca)〈Fragment right〉 [piya]〈13〉[bhātu]〈Fragment left〉 k(o) raṁño Āyūvadhanika k(ā)tū〈Fragment right〉 [na] [ca]〈14〉 Apa(no) (mā)tāpi(tu)no pūjā〈Fragment right〉 [2+]〈15〉 putabhariyañ(ā)[ti]mi(t)tas(āla) [2×]〈Fragment right〉 [...]〈16〉 mabhāgaṁ puñaṁ d(ā)tā _Apa(no)〈Fragment right〉 [...]〈17〉 [2×](sa)ga(mana)sukhathan(āya)〈Fragment right〉 [...]

Apparatus

〈1〉 mahārājāsa ◇ *mahārājasa* Sircar [1966] 1963–1964.

〈2〉 -hiraṇako(ḍi)- ◇ *-hiraṇako(ṭ)i-* Sircar [1966] 1963–1964.

〈2-3〉 siri(cātamulasa) ◇ *siricaṁtamulasa* Sircar [1966] 1963–1964.

〈4〉 vāseṭhīpūtasa ◇ *vāseṭhīputasa* Sircar [1966] 1963–1964.

〈4-5〉 Ikhā(ku)na[ṁ] ◇ *Ikhā(ku)na* Sircar [1966] 1963–1964.

〈5〉 siri(E)huvu〈la〉(cā)tamūla(sa) ◇ *siri(E)havu〈la〉cantamūlasa* Sircar [1966] 1963–1964 • According to Sircar [1966] 1963–1964, the akṣara *la* would be written slightly above the line, presumably as an insertion. This is however far from clear neither on the estampage nor on the stone itself.

〈6〉 c(avu)tha ◇ *cavuthā* Sircar [1966] 1963–1964 • See EIAD 47, where we read *catuṭhā*, against Sircar's *cavuṭhā*. In this instance, the *thā* is dental, and there seems to be what appears to be a vocalic marker *o* above the *ca*. — 〈6〉 pa(da)rasa ◇ *padarasa* Sircar [1966] 1963–1964 • Is this a copying mistake for *paṁcarasa* or *panarasa*? See PTSD, s.v. *pannarasa*.

〈7–8〉 ma(hā)- ◇ *ma(ha)-* Sircar [1966] 1963–1964 • The akṣaras *ma(hāv)inasel(iy)ānaṁ* appear to be redundant in the light of EIAD 47.

〈9〉 (cātudisika)sa ◇ *....kasa* Sircar [1966] 1963–1964 • Compare EIAD 47, l. 7 with notes.

〈9-10〉 selama[ḍavaṁ pa](ḍi)ṭhave(t)i ◇ *selama(ḍavathavana)* Sircar [1966] 1963–1964.

〈10〉 bharana(kā)lā ◇ *therana sālā* Sircar [1966] 1963–1964. — 〈10〉 (nivana ko)[2×](cana) ◇ *nivaṇaya (na)ṭha[1×]ti* Sircar [1966] 1963–1964 • Sircar notes that the intended word is probably *niṭhaveti* 'completes' (Sircar [1966] 1963–1964, pp. 10, n. 1). The *ca* could also be read *E* or *dha*.

〈10-11〉 [bu](dhadhaṁma)[saṁ](gha)magalo ◇ *(budha)dhama[sagha]magala* Sircar [1966] 1963–1964.

〈11〉 -n(i)gama- ◇ *-naigama-* Sircar [1966] 1963–1964.

〈12〉 -bahudeya[dhaṁ]〈Fragment right〉 [ma]kārako ◇ *-bahudeya...karako* Sircar [1966] 1963–1964 • Sircar notes: "The word lost between *deya* and *karako* is *dhaṁma* as suggested by A" (Sircar [1966] 1963–1964, pp. 10, n. 3). — 〈12〉 ca(ṁda)sirī ◇ *cadasirī* Sircar [1966] 1963–1964. — 〈12〉 (nā)gasirī ca ◇ *(nā)gasiri ...* Sircar [1966] 1963–1964.

〈13〉 raṁño ◇ *raño* Sircar [1966] 1963–1964. — 〈13〉 Āyūvadhanika ◇ *āyuvadhanika*

Sircar [1966] 1963–1964 • Understand *āyuvadhanike*. — ⟨13⟩ k(ā)tū⟨Fragment right⟩ [na ca] ◇ *kata* Sircar [1966] 1963–1964 • This reconstruction is tentative, but *k(ā)tū* is fairly clear, and the absolutive *kātūna* is well attested in the corpus.

⟨15⟩ putabhariyañ(ā)[ti]mi(t)tas(āla) ◇ *naputa bhariyako ni(mi)tta sa …* Sircar [1966] 1963–1964.

⟨16⟩ mabhāgaṁ Sircar [1966] 1963–1964 • Sircar notes: "It is difficult to say whether the intended expression is *paṭhama-bhāgaṁ*" (Sircar [1966] 1963–1964, pp. 10, n. 5). This seems a rather likely reconstruction. — ⟨16⟩ puñaṁ ◇ *puraṁ* Sircar [1966] 1963–1964. — ⟨16⟩ d(ā)tā • Understand *dataṁ*. — ⟨16⟩ Apa(no) ◇ *apa . . . . . .* Sircar [1966] 1963–1964.

⟨17⟩ [2×] sagamana- ◇ *…. neva …. gamane* Sircar [1966] 1963–1964 • It is tempting to restore here *-saga⟨ga⟩mana-*. — ⟨17⟩ sukhathan(āya) ◇ *sukhathanaya . . . . . .* Sircar [1966] 1963–1964.

Translation

⟨1–6⟩ Success! In the eighth year of King Vāsithīputta Siri-Ehuvulacāntamūla of the Ikṣvākus, son of Great King Siri-Vīrapurisadatta, son of Great King Siri-Cāntamūla, sacrificer of the Aśvamedha, giver of tens of millions of (pieces of) gold, in the fourth fortnight of summer, on the fifteenth day.

⟨6–17⟩ In Siripavvata, at Vijayapura, for the great school of the Aparamahāvinaseliyas, in the estate of the excellent Guild's Chief, the lay follower Candasiri, honoring the Buddha, the Dharma, and the Saṅgha, the bestower of many pious gifts at excellent cities, mountains and market-places, and (his) beloved brother Nāgasiri, established a stone *maṇḍapa* for the noble community of the four directions… *bharanakāla* … And having done [this] for the increase of the life-span of the king, in homage to his parents, he gave (the first?) share of the merit to his son(s), wife, relatives, friends, and brother(s)-in-law. (This is also) for his own happiness [that is] going to the heavens.

Bibliography

First described and edited by Sircar [1966] 1963–1964, pp. 7–10 (2.B). Re-edited here from published documentation and after autopsy of the stone.

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